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ABSTRACT

This ethnic studies guide contains lesson plans which introduce secondary students to the topic of immigration and ethnicity. It is intended to be used by students prior to visiting the Balch Institute's exhibit "The American Kaleidoscope" in Philadelphia. However, the lessons can be used independent of such a field trip to help students develop an understanding of immigration and the reasons why it occurs. There are ten lessons. Each is self-contained and consists of a brief reading followed by research and discussion questions. Students read about the trip to America, the beginnings of acculturation from 1776-1840, immigration in the mid-nineteenth century, restrictive immigration acts of the twentieth century, the wave of political refugees from 1920 to the present, and the present-day awakening of ethnic pride. In addition to discussing the readings, students construct models of a frontier town, develop time lines, give oral reports on research topics, compose a newspaper reflecting life in an immigrant ghetto, undertake independent readings, and view films and filmstrips. The guide concludes with an annotated bibliography of books, films, and filmstrips which can be used to supplement the lessons. (RM)

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THE BALCH INSTITUTE

STUDY GUIDE

FOR

IMMIGRATION HISTORY

AND

ETHNIC STUDIES

SP 011 252

PRINTED THROUGH THE GENEROSITY OF WESTERN SAVINGS BANK

PURPOSE

The purpose of this Ethnic Studies Guide is to offer to teachers the benefits of the vast resources of The Balch Institute for the teaching of Ethnic Studies and Immigration History. The material we have developed is intended for use in conjunction with our exhibit "The American Kaleidoscope" and can be expanded or shortened to fit individual classroom needs.

At the present time, only the first section of the guide has been completed. The entire Ethnic Studies Guide will be finished later in 1978, and will be divided into three distinct components, each of which may be used independently.

The first section, consisting of pre-visit material, is designed for use in the classroom. It is a series of lesson plans which introduce to students the topic of immigration and ethnicity, and can be incorporated into the regular social studies curriculum. Many suggested classroom projects and activities are included which will assist the teacher in familiarizing students with the concept of ethnicity and enabling them to gain an understanding of the multi-cultural nature of American society. This section is enclosed, as is an extensive resource bibliography for both printed and audio-visual materials dealing with various aspects of immigration history.

The next component of the Ethnic Studies packet will be completed in the near future, and is intended for use during a field trip to The Balch Institute. It is a suggested tour outline which will involve the students in the different portions of the exhibit and will draw their attention to the highlights of each section. This outline is flexible, and the teacher will be able to adapt it to the needs and abilities of the class. The field trip is a bridge which will lead the students from their work on immigration history into the area of specific ethnic groups, with emphasis on the different cultural aspects of the groups they will be researching.

Post visit material will focus on ethnic studies, and will consist of ideas for classroom projects which utilize the different sections of "The American Kaleidoscope" exhibit. These projects lend themselves easily to inter-departmental team teaching. In addition, there will be included bibliographies for many of the ethnic groups the students will be studying.

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IMMIGRATION (INTRODUCTION)

Behavioral Objective: Students will demonstrate an understanding of the meaning of immigration and the reasons why it occurs. It is extremely important that students understand the terminology used in this introduction. Therefore, it is suggested that sufficient time be spent on the definitions listed in the outline below.

1. *DEFINITIONS*

   a. *Immigration*
      The permanent movement to another country to take up residence.
   b. *Emigration*
      The movement out of a country to take up residence elsewhere.
   c. *Migration*
      The movement of individuals and groups within a nation.
   d. *Sojourn*
      A temporary stay. To take up residence in another country temporarily.

2. *REASONS FOR IMMIGRATION TO THE UNITED STATES*

   a. *Religious - Quakers, French Huguenots, Jews, Germans (17th Century)*
   b. *Economic - Irish, Poles, Chinese*
   c. *Political - Ukrainians, Jews (World War II), Lithuanians, Cubans, Vietnamese.*
   d. *Discuss these three reasons with the students. Ask students to think of other reasons why people would immigrate.*

RESEARCH AND DISCUSSION QUESTIONS

1. *Discuss the differences in the meaning of the terms Immigration, Emigration, Migration and Sojourn.*
2. *The Chinese, the Italians and the Poles are three ethnic groups who came to the United States originally as sojourners rather than as immigrants. How did this influence their actions? Did this affect their behavior in choice of jobs and area of settlement? Why and how?*
3. *In preparation for a class discussion, have each student select an ethnic group who immigrated for one of the three above-discussed reasons. Do background reading into conditions in the native country which led to immigration. Students should be made aware of similar circumstances which impelled people of different ethnic backgrounds to emigrate.*
4. *Of the three reasons mentioned above, the overwhelming reason for large-scale immigration was economic. How would an adverse religious and political environment have an effect on the economic status of people? Think of concrete examples.*

IMMIGRATION TO THE UNITED STATES

(AN OVERVIEW)

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IMMIGRATION (AN OVERVIEW)

Behavioral Objective: Student shall demonstrate an understanding of immigration and acculturation as a continuing process in American history.

The material in this segment is quite extensive. It is intended to open up new areas of inquiry and to point in the many different directions research can go. It will take a minimum of several class periods to cover. Depending on the time available, the teacher may delete some of the research and discussion questions or substitute others according to interest level and ability of students.

The material consists of a series of readings for use by the teacher which gives an overview of immigration in the United States. Each segment is introduced with a key concept and organizing generalization as well as with vocabulary words. Suggested projects and questions for research and discussion are given at the end of each reading which will expand upon the material used in class and provide the basis for class discussions and other activities.

READING NO. 1

THE COLONISTS AS IMMIGRANTS (1607-1776)

Key Concept: Immigration

Organizing Generalization: Throughout history, individuals and groups have moved in order to find a better life.

VOCABULARY

anglicize - to make English in quality or characteristics.

clannish - tending to associate only with a select group with similar background or status.

culture - behavior typical of a group or class.

custom - a long-established practice considered as unwritten law common to a particular group or class.

ethnic - a classification of people according to group identity determined by values, behavior patterns and other cultural elements which differ from other groups within a society.

institution - an organization or practice established by a society or culture.

linguist - person accomplished in languages.

persecution - the act of causing anguish, grief or suffering.

The first immigrants to America were Europeans who came here to start a new life. They had much to flee from in Europe, which was constantly being torn apart by wars, religious persecutions and economic woes. These early settlers came from all over Western Europe: England, France, Germany, Holland, Sweden, Spain, Scotland and Ireland. It was the English, however, who came in the largest numbers, and they soon asserted their authority throughout the colonies, even though others had arrived first. By the time the French and Indian War broke out in 1754, the only threat to English dominance were the French, and they were driven from the mainland at the end of the war in 1763.

The British were then free to impose English institutions, customs and language on the other colonists.

Though some immigrants allowed themselves to be anglicized, many resisted and kept their old country ways. By 1776, America was a land of many ethnic cultures.

Traveling through the colonies, one had to be quite a linguist to be understood. Dutch was spoken in the Hudson Valley, Swedish along the Delaware River, German in Pennsylvania and Gaelic on the frontier where the Scotch-Irish settled. Along with their languages, these peoples had kept their traditions, too. In fact, the different communities rarely mingled with each other - or the English. This disturbed many old settlers who thought the foreigners should be less clannish and adopt the English ways. One of them, Benjamin Franklin, complained: "Why should Pennsylvania, founded by the English, become a Colony of Aliens, who will shortly be so numerous as to Germanize us instead of our Anglifying them?"

Research and Discussion Questions

1. *When and where was the first permanent English Colony? What are some reasons why this colony succeeded whereas others had failed?*

2. *What constitutes a culture?*

3. *What are some examples of American culture? What makes them predominantly American?*

4. *Compare the conditions in England, France, Germany and Ireland in this period of history which led to large-scale immigration.*

5. *Some students might be encouraged to start a time-line showing the major periods of immigration from the different countries. This could be an ongoing project to be worked on as each new period is covered in class.*

READING NO. 2

THE TRIP TO AMERICA

Key Concept: Determination and Hope

Organizing Generalization: Human beings have a tremendous capacity for enduring hardship if they retain an element of hope for a better life.

VOCABULARY

berth - a place to sit and sleep on a ship or vehicle.

thalers - any of numerous silver coins issued by the German states from the fifteeneth through nineteenth centuries.

victuals - supplies of food, provisions

benevolent - disposition to do good; act of kindness.

caste - a division of society based on differences of wealth, inherited rank or privilege, profession or occupation.

frieze - a heavy, durable, coarse wool fabric with a rough surface.

judicially - ordered or enforced by a court.

It is difficult today to imagine conditions on the immigrant ships in the 18th and 19th Centuries, and even in the early part of this century.

Passengers were made to sleep two and three to a berth in cramped, wooden ships. Captains were brutal, sometimes flogging passengers who complained. Rations were skimpy and often wormy by the end of a voyage that could take up to six months. Occasionally, food ran out completely. In 1752, a Dutch ship which started with 340 passengers arrived in Pennsylvania with only 21 alive. The rest had starved to death at sea.

The following excerpt from a nineteenth century pamphlet, "The Redemptioners and the German Society of Maryland" by Louis P. Hennighausen illustrates the hardships: "In February, 1775, Christoph Saur relates in his newspaper, another ship has arrived. Of the 400 passengers not more than 50 are reported alive. They received their bread every two weeks; some ate their portion in four, five and six days, which should have lasted 15 days. If they received no cooked victuals in eight days, their bread gave out the sooner, and as they had to wait until the 15 days were over, they starved, unless they had money with which to buy of the mate flour at three pence sterling a pound and a bottle

of wine for seven kopstick thalers. Then he relates how a man and his wife, who had ate (sic) their bread within eight days, crawled to the captain and begged him to throw them overboard, to relieve them of their misery, as they could not survive till bread day. The captain refused to do it, and the mate in mockery gave them a bag filled with sand and coals. The man and his wife died of hunger before the bread day arrived."

Still, people came by the millions, and those who did not have the money to come, literally sold themselves to pay for the passage. These people signed an Indenture Contract which required them to work for an American master for a certain number of years in return for their passage over. Sometimes, whole families were broken up by indenture, some members working for one master, others for another. If someone died on the voyage over, the rest of the family had to serve extra time to pay for the dead person's passage. At the end of the contract period, the indentured servant was given his freedom, plus a piece of land and a small amount of money with which to begin a new life. In the 18th Century, this system gave way to the redemptioner system, which was similar.

Research and Discussion Questions

Attached is an excerpt from a 19th Century publications on the history of redemptioners. Read and answer the following questions.

1. *Discuss the effect of the Redemptioners system on the individual, on the family and on the social structure of American life.*

2. *Compare the Redemptioner system with the system of slavery. How was it similar? How was it different?*

ATTACHMENT 1: *Excerpt from Pamphlet, "The Redemptioners and the German Society of Maryland" by Louis P. Hennighausen (1888)*

In law this system was known as an apprenticeship, or service entered into by a free person, voluntary, by contract for a term of years, on wages advanced before the service was entered. The servants by performing the service were redeeming themselves and therefore called "Redemptioners." In practice, however, with a certain class of people and in instances hereinafter related, this system was as revoltingly brutal and degenerating as the negro slavery abolished in our own time in its worse aspects.

It was conceived and had its beginning in the harmless and in some respects benevolent idea, to help a poor person in Europe, who wished to emigrate to America, and had not the money to pay for his passage across the ocean, by giving him credit for his passage money, on condition that he should work for it after his arrival here, by hiring as a servant for a term of years, to a person who would advance him his wages, by paying his passage money to the owner or master of the vessel.

In most cases, according to the character and temper of the master and the intelligence and obedience of the servant, these servants were well treated. A so-called custom of the country grew up, to give to the servant at the expiration of his services a reward, which was in 1637 (Md. Archives case of Henry Spinks) judicially ascertained to be: One cap or hat, one new cloth or frieze suit, one shirt, one pair of shoes and stockings, one axe, one broad and one narrow hoe, fifty acres of land and three barrels of corn, which Henry Spinks was adjusged to be entitled to out of the estate of his deceased master Nicholas Harvey. Many of these servants, after serving their time, became prosperous and even wealthy citizens, it was no disgrace to be or to have been a servant, and intermarriages between masters and servants were not of rare occurrence. There are instances on record when school teachers, and even ministers of the Gospel, were in this manner bought by congregations to render their services in their respective offices. Laws were passed for the protection of the masters and of the servants. Whilst this is the bright side of the Redemptioners' life, it also had a very dark side. The Redemptioners on their arrival here, were not allowed to choose their masters nor kind of service most suitable to them, they were often separated from their family; the wife from the husband, and children from their parents, were disposed of for the term of years, often at public sale to masters living far apart, and always to the greatest advantage of the shipper. I have read many reports of the barbarous treatment they received, how they were literally worked to death, receiving insufficient food, scanty clothing and poor lodging. Cruel punishments were inflicted on them for slight offences when they were at the mercy of a hard and brutal master. Their fellow black slave was often treated better, for he was slave for life, and it was in the interest of the master to treat him well to preserve him, whilst the poor Redemptioner was a slave for a number of years only, and all his vital force was worked out of him during the years of his service.

As the number of slaves increased in the colony, and labor became despised, the Redemptioner lost caste and the respect which is accorded to working people in non-slave holding communities. He was in many respects treated like the black slave. He could not purchase nor sell anything without the permission of the master. If caught tem miles away from home without a written permission of his master he was liable to be taken up as a runaway, and severely punished. The person who harbored a runaway was fined 500 pounds of tobacco for each twenty-four hours, and to be whipped if unable to pay the fine. There was a standing reward of 200 pounds of tobacco for capturing runaways, and the Indians received for every captured runaway they turned in a "match coat." For every day absence from work, ten days were added to his time of servitude. The master had a right to whip his Redemptioner for any real of imaginary offence, provided he gave him no more then ten lashes for each offense, which must have been a very difficult matter to determine, for offenses may be multiplied. The laws also provided for his protection. For excessively cruel punishment the master should be fined and the Redemptioner set free. I presume in most cases this was only effective when the Redemptioner had influential friends who would take up his case.

READING NO. 3

THE AMERICAN REVOLUTION AND ITS AFTERMATH:

THE BEGINNINGS OF ACCULTURATION (1776-1840)

Key Concept: Acculturation

Organizing Generalization: Contact between different ethnic groups results in an exchange of cultural elements.

VOCABULARY

artisan - one trained to manual dexterity or skill in a trade; someone skilled in working with his hands.

assimilate - to make similar; to absorb into the cultural tradition of a population or group.

conflict - war; battle; collision.

diverse - differing from one another.

"Manifest Destiny" - an ordering of human history which leads people to expand to what they consider their inevitable and pre-destined geographic limits.

thriving - healthy, growing.

War and immigration do not mix. Historically, immigrants have flowed into the United States in peacetime; stopped coming in war. The years between 1776 and 1815 were years of almost continual conflict here and abroad. Since few immigrants came, those already here became more and more Americanized. Old customs began to die out. Children learned English and felt embarrassed to speak anything else. Many people viewed Americanization with alarm and tried to stop it, the Germans in particular. To preserve German "for all time in America", they tried to get the Pennsylvania legislature to declare it an official language. The bill failed to pass by only one vote.

With the end of the Napoleonic Wars, an era of peace settled over Europe and America. It was a time to concentrate on growth and development for the new nation, and by 1820 America had a thriving economy. Immigration once more increased, and the population grew from about 2 million to more than 9 million. The immigrants who came during this period were a diverse group. Some were educated professional people or skilled artisans, others

were poor peasants. They all came because they considered America the land of freedom, opportunity, and perhaps most important of all, seemingly limitless land and natural resources. The Louisiana Purchase in 1803 had doubled the former territory of the United States, and as the conviction took hold that America had a "Manifest Destiny" to extend its boundaries, settlers moved farther and farther west, pushing back the edge of the frontier as they established new settlemenets. Many of these settlers arrived at the port of New Orleans. Though never as popular as the eastern ports, New Orleans had the advantage of providing immigrants with fast transportation inland by boat up the Mississippi River. This was a far easier journey than the trip west by wagon over the mountains.

QUESTIONS FOR DISCUSSION

1. What are some reasons why people would feel obliged to abandon their ethnic heritage and become assimilated?

2. Acculturation means the exchange of cultural elements between different ethnic groups. Although English became the established language in America, it is an English that has been enriched by the other languages brought here by the immigrants. Attached is a list of foreign words which have entered our English vocabulary. Have students try to guess the national origin of the words. If you plan to visit The Balch Institute, you might prefer to save this activity for your visit, and have students find the answers in "The American Kaleidoscope" exhibit.

3. Have students read about some of the foreign-born patriots who participated in the Revolutionary War, such as Lafayette, von Steuben, Haym Salomon, Kosciusko, Pulaski and others. Discuss the reasons for these foreigners becoming involved in the American Revolution.

4. If time permits, students might construct a model of a frontier town, or the interior of a pioneer immigrant home. Or perhaps some students would enjoy researching a report on the daily life of a pioneer immigrant family. This could include food, tools used, children's roles and recreation.

ETHNIC LOAN-WORDS IN THE AMERICAN LANGUAGE

Alligator
Bambino
Banshee
Bayou
Bonanza
Bouffant
Bowery
Cafeteria
Carnival
Caucus
Chop
Chow
Chowder
Chutypah
Cookie
Czar
Delicatessen
Dixie
Dunk
Goulash
Gumbo
Gung Ho
Hacienda
Hex
Jazz
Juke (box)
Ketchup
Kibitz
Kindergarten
Marina
Mosquito
Nickel
Nix
Opossum
Paprika
Pistachio
Prairie
Pretzel
Reveille
Robot
Rutabaga
Santa Claus
Sauerkraut
Shamrock
Sleigh
Smorgasbord
Toboggan
Tornado
Tote
Tundra
Umbrella
Vaudeville
Vendetta
Vista
Vodka
Volcano

READING NO. 4

IMMIGRATION IN THE MID-NINETEENTH CENTURY (1840-1880)

Key Concept: Change

Organizing Generalization: When economic or political change occurs, groups who have no powers in decision-making are often the victims of the change.

VOCABULARY

turmoil - a confused or extremely agitated state or condition.

blight - a disease or injury of plants which results in their destruction.

incentive - a stimulant; that which incites to determination or action.

culminate - to reach the highest or decisive point.

appalling - inspiring horror or dismay.

epidemics - affecting many persons at once; an outbreak or product of sudden rapid spread, growth or development.

cholera - any of several diseases of man and domestic animals.

hovel - an open shed or shelter.

tenement - multi-family dwelling meeting minimum standards of sanitation, safety, and comfort and housing poor families.

Though life was hard for immigrants in America, millions came during the period between 1840 and 1880 because, difficult as it was, it was far better than the life they had left behind in Europe. The Industrial Revolution had destroyed the small farmer and the hand-craft artisan. People were persecuted for their religious or political beliefs. The 1840's saw a series of revolutions sweep through Europe, sending many political refugees fleeing from the turmoil of the European political scene. Others had to choose between fleeing westward to America or starving to death. Thousands starved without being able to choose. In Ireland, years of potato blight brought so much misery that some said the only good trade left in Tipperary was the sale of coffins.

The worse things became in Europe, the better America looked. Many people had relatives here, and their letters home painted glowing images of life on this side of the Atlantic. As one Swede said, "(my) cap is not worn out from lifting it in the presence of gentlemen. There is no class distinction between high and low, rich and poor ... everybody lives in peace and prosperity." "Norway", said another writer, "cannot be compared to America

any more than a desert to a garden in full bloom." Letters from America were passed from family to family, published in local newspapers and even discussed in church. Whole towns made plans to come to the new land.

Accounts of the wonders of America spread not only to Europe, but to Asia as well. In the province of Kwangtung, a mountainous, barren area in southeastern China, news of the discovery of gold in California sent large numbers of Chinese across the Pacific in the hope of earning a better living. Most of these were men rather than family groups, and they came as sojourners rather than immigrants. They hoped to make their fortunes and return home to their families. By 1850 the number of Chinese in the United States had grown to over 20,000.

The Chinese moved into other areas of the labor market after the gold rush had subsided, the most important being the valuable work they performed in the construction of the transcontinental railroad system which was being developed in the 1860's. By the 1870's the Chinese were beginning to be looked upon as a threat by the established population. One reason for this anti-Chinese feeling was the fact that the Chinese were willing to work for such low wages. Another reason was hostility against a group who were so different in their appearance and customs. Furthermore, since the Chinese had come as sojourners rather than as immigrants there were not many women or children (fewer than five percent of the Chinese population in America were women). This meant that family life was almost non-existent, and there was no incentive to put down roots and assimilate. This ill feeling would eventually culminate in the passage of the Chinese Exclusion Act.

~~America~~ provided many immigrants with a better life than they had in Europe, but it was not the "land of milk and honey" about which they had been told. Living conditions were often appalling. Work was easy to come by, but inhumanly hard. A man in a railroad gang earned one dollar a day. On the Michigan frontier, families lived in lean-tos made of bedsheets. In New York, 18,000 families slept in cellars without light or air. "Huddled together like brutes, without regard to sex or age," the Boston Irish stayed in bed all day to ward off the winter cold. Epidemics were common. In 1851, cholera wiped out every person in a three-block area of Chicago.

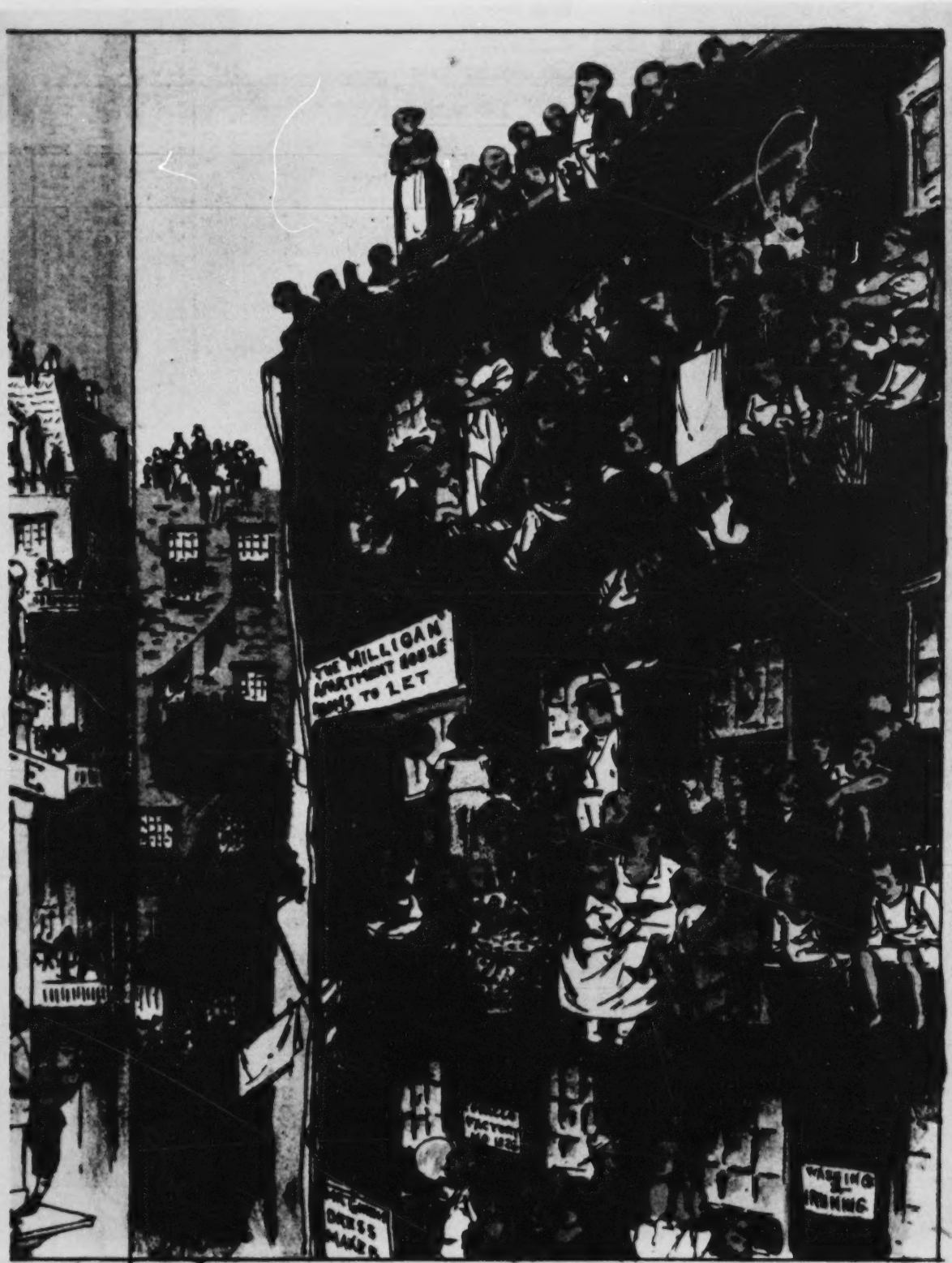
Yet, somehow the immigrant survived - in their hovels on the frontier, in their tenements in the cities. It is one of the great stories of the triumph of the human spirit. Perhaps no one summed up America as well as an immigrant letter writer in South Carolina: "We from the Old World find much here that does not meet our expectations, but also much that is good and useful ... America is a land of contrasts; refinement and crudity, luxury and misery, high virtue and profound immorality are found closer to each other here than in Europe ... A determined young man ... can make his way more quickly here ... He can also go to his ruin faster and fall deeper than elsewhere ...".

RESEARCH AND DISCUSSION QUESTIONS

1. *How did the political and economic conditions in Ireland at this time account for the dependence of the Irish on the potato crop as their chief source of food? Include in your answer points about Absentee Landlords, Enclosure Laws and Laws of Inheritance.*

2. *The enclosed cartoon from the August 10th, 1881 edition of Puck, depicts the miserable conditions endured by many immigrants. This can be used as a basis for research and oral reports or class discussions on urban living conditions of immigrants during the latter half of the 18th Century. The student bibliography which is enclosed will be helpful for this project.*

3. *The enclosed copy of a lithograph reflects anti-Chinese feeling which began in the 1870's. The fact that most of the Chinese immigrants were single males with no stable homelife provided the basis for the stereotype of the gambling, opium smoking Chinese laborer. Show the cartoon to the students and discuss ways in which prejudice of this sort can be fought. Students with drawing ability might wish to make a poster depicting the contributions of the Chinese immigrants to the development of America.*



:MES MEET.

PACKED BY NECESSITY.

MINERS

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READING NO. 5

THE RELUCTANT AMERICANS

Key Concept: Conflict

Organizing Generalization: Conflict often develops between groups who are racially or ethnically different.

VOCABULARY

compensate - to be equivalent to; to make proper payment.

frigate - a light boat propelled by oars or sails.

menial - humble, servile, subservient.

repatriate - to restore or return to the country of origin, allegiance or citizenship.

(attachment: "Treaty of Guadelupe Hidalgo")

ratification - confirmation; approval and sanction formally.

inviolable - secure from violation or profanation.

aforesaid - previously mentioned.

conformable - following an unbroken sequence; submissive, compliant.

stipulate - to specify as a condition or requirement of an agreement or offer.

incorporate - to blend or combine thoroughly to form a consistent whole.

Not all of the people who became Americans did so willingly. The original occupants of this land, the people of diverse cultures who were given the collective name "Indians" by the Europeans, had no desire to be incorporated into the strange new society which had invaded their land. These people, who many believe arrived here at least 35,000 years ago, across the Bering Strait from Siberia, had a highly developed culture of their own and desired only that the newcomers respect their rights to live as they wished.

Initially, the relations between the Native Americans and the Europeans were friendly. However, gradually rivalries developed among the different tribes, in large measure due to the hostilities between the French and English colonists. The Indians were forced to take sides in these conflicts and became the victims of centuries-old European political rivalries.

Despite existing treaties with the Indians, the United States government enacted legislation which deliberately and systematically violated the rights of the Native Americans by pushing them off their land and attempting to destroy their culture. Native children were removed from the reservation and given an education which equipped them for neither their own nor the white man's society.

Some tribes resisted and much bloodshed resulted, but the Indians were helpless against the might of the United States government. The citizenship they were given under the terms of the Snyder Act of 1924 did not compensate for the fact that they had become strangers in their own land.

Although the twenty Africans who came to Jamestown, Virginia in 1619 were indentured servants, they came as captives of war and had been purchased from a Dutch frigate. Within a few decades, their status had deteriorated to that of slaves, and while other immigrants were permitted to retain their ethnic culture, the African was robbed of his tradition and language and had an alien way of life forced on him, leaving him with no sense of who he was or where he had originated. He had nothing to look forward to, for no matter how hard he worked, he had no real chance for improving his life. Africans had no standing in law, could not own property, and in most cases were forbidden to learn to read and write.

There were some free blacks during Colonial times, but the number was small. However, by 1860 the number had risen to 488,070 or 13.7% of the black population. This large number of free blacks was a constant source of concern to slaveholders and violence was often directed against them.

The Mexican-American also became American not through the immigration process, but through conquest and annexation by the United States of the Northern part of Mexico (one third of Mexico's territory) in 1848. As a result, 75,000 Spanish-speaking Mexicans who happened to be living there suddenly became Mexican-Americans. The Treaty of Guadalupe Hidalgo at the end of the Mexican War assured them protection of their property and the right to use their language and customs. For a while, they enjoyed some power and influence. In 1849, for example, thirteen of the forty-eight delegates who voted California into the Union were Spanish-speaking. But their political influence was short-lived. The completion of the railroad to Los Angeles and the discovery of gold in California brought a flood of new settlers to the Southwest, to take over the farms, ranches and homes. As a result, the Mexicans who had developed the Southwest, were turned into a landless people able to obtain only the most menial jobs.

In the twentieth century, the Great Depression of the 1920's caused many Mexican Americans along with the rest of the population to lose their jobs. There developed a bitter resentment in this country against the Mexicans because they were looked upon as foreigners who were not entitled to welfare benefits. This feeling of resentment resulted in a drive to repatriate them. The U.S. Immigration Service conducted this "repatriation" drive, during which many Mexican American citizens were forced to leave this country and emigrate to Mexico.

RESEARCH AND DISCUSSION QUESTIONS

1. *The Dawes Severalty Act of 1887 was opposed by most Indian tribes. Have a group of students take pro and con viewpoints for a debate regarding the passage of this act.*

2. *Have students research the following topic for oral or written reports: "How have films distorted the reality of the plight of Native Americans?"*

3. *Assign enclosed portions of the Treaty of Guadalupe-Hidalgo to students. Have students report on how well (or badly) the provisions were kept.*

4. *Have students research the following topics and report orally to the class:*

   a) *achievements of the Aztecs, Mayas, Toltecs and Pueblos*
   b) *what were the results of the Spanish conquest in Mexico*
   c) *how and when did Mexico win its independence*
   d) *trace the development of relations between Mexico and the United States which led to the Mexican War*

5. *Assign each (or several) student(s) the following topics to research and present oral reports, art projects, skits, debates to the class:*

   a) *conditions on the slave ships*
   b) *the everyday life of a slave (a possible project: models or posters of slave quarters); religion and/or music of the slaves.*
   c) *The lives of free Blacks in the period from Colonial times to Civil War (restrictions, discrimination, dangers, hardships).*
   d) *Resistance to slavery by Blacks. The Abolitionist movement.*

"TREATY OF GUADALUPE HIDALGO"

FEBRUARY 2ND, 1848

ARTICLE VIII

Mexicans now established in territories previously belonging to Mexico, and which remain for the future within the limits of the United States, as defined by the present treaty, shall be free to continue where they now reside, or to remove at any time to the Mexican Republic, retaining the property which they possess in the said territories, or disposing thereof, and removing the proceeds wherever they please; without their being subjected, on this account, to any contribution, tax or charge whatever.

Those who shall prefer to remain in the said territories may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States. But they shall be under the obligation to make their election within one year from the date of the exchange of ratifications of this treaty; and those who shall remain in the said territories after the expiration of that year, without having declared their intention to retain the character of Mexicans, shall be considered to have elected to become citizens of the United States.

In the said territories, property of every kind, now belonging to Mexicans not established there, shall be inviolably respected. The present owners, the heirs of these and all Mexicans who may hereafter acquire said property by contract, shall enjoy with respect to its guarantees equally ample as if the same belonged to citizens of the United States.

ARTICLE IX

The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican Republic, conformably with what is stipulated in the preceding article, shall be incorporated into the Union of the United States, and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution; and in the meantime, shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction.
(9 Stat. 922; Treaty Series, No. 207; Malloy, Treaties, I, 1107)

READING NO. 6

THE NEW IMMIGRANTS (1880-1917)

Key Concept: Ethnic Enclaves

Organizing Generalization: Ethnic groups who form tight communities become culturally encapsulated and slow the acculturation process.

VOCABULARY

ghetto - a section of a city in which members of a minority group live because of social, legal or economic pressure. The word, originally Italian, referred to the quarter of the city of Rome where Jews were forced to live in the time of the Roman Empire.

right-of-way - land occupied by a railroad, especially for its main line.

pogroms - an organized massacre of helpless people; specifically, a massacre of Jews.

inducement - that which persuades or influences.

mortality - the quality of causing death.

entrepreneur - one who organizes, manages and assumes the risks of a business or enterprise.

sweat-shops - small manufacturing establishment employing workers under unfair and unsanitary conditions.

sociological - pertaining to organized patterns of collective behavior.

alienation - the withdrawal of a person from former attachments.

Beginning in 1880, new immigrants began to pour into America from southern and eastern Europe. They came for the same reasons as the earlier immigrants from Western Europe: economic, religious and political freedom. The factory system and large-scale farming had robbed them of their living. Many Sicilian farmers could make only eight cents a day. Other immigrants were victims of religious or political persecution, particularly the Jews living in Eastern Europe. Russian and Polish Jews lived constantly in fear of the dreaded pogroms which occurred frequently in these countries. By 1907 the Eastern and Southern Europeans comprised more than three quarters of all immigrants arriving in the country.

The immigrant trade was big business after the Civil War. Everybody wanted it. Companies needed passengers to fill their ships which now sailed to America on regular schedules. Railroads wanted to sell land along their rights-of-way and increase the number of farmers using their services. Western states wanted more settlers to push back their frontiers. Inducements included good terms for land, tax breaks, and a fast, comfortable crossing by steamship. Many entrepreneurs advertised in brochures and newspapers all over Europe. Sometimes it was hard to believe they were describing America: "A climate wholesome and delightful, frost, even in winter, almost entirely unknown, and a river ... abounding in excellent fish of a vast size ... Venison in plenty, the pursuit of which is uninterrupted by ... lions or tigers".

The new immigrants from southern and eastern Europe were unskilled laborers and were welcomed by American employers. The nation's factories, foundries and farms had a vast need for labor. As one writer said, the newcomers made "a better slave than the American." And so they were taken advantage of. They labored long hours in the sweat shops of New York and the factories of the other large cities, they built the railroads and the streets and subways, worked the coal mines of West Virginia and Pennsylvania and the meat packing plants of Chicago. Greek shoe shine boys worked 15-hour days and then went home to suppers of thin soup. Italian labor bosses, called "padrones", cheated their own countrymen out of wages as low as $1.25 a week. Worst of all were the prison-like labor camps. Men who escaped were hunted down with dogs and whipped. In one camp, the men lived in windowless boxcars. In many cases workers were treated worse than animals.

Where did the immigrants go? Relatively few went west to the frontier where the need for new settlers was greatest. Instead, two thirds of them jammed into the already crowded cities of the northeast where there were jobs and people around who spoke their language. This was in keeping with the trend at this period, when even native-born Americans were leaving the farms for jobs in the large cities. Many of them had no money for further travel once they had landed in America. They formed huge ghettos that functioned as self-contained foreign outposts. As one Italian put it: "When I arrived in New York, I went to live with my paesani. I did not see any reason for learning English. I did not need it, for everywhere I lived or worked, there were only Italians."

The living conditions in the ghettos left much to be desired in the terms of health and welfare. People crowded together in tenements where inadequate toilet and water facilities as well as poor light and ventilation gave rise to epidemics which resulted in high rates of mortality. Many houses were erected in back alleys which were neither paved nor serviced by the cities, so that garbage and sewerage piled up. Many people lived in cellar dwellings where the dampness created more health problems.

In addition, this over-crowding had serious sociological implications. Violence was often a part of ghetto life, and juvenile delinquency and the development of gangs resulted. Furthermore, hostility developed among the different ethnic groups who were often competing for the same jobs at the bottom of the economic scale.

At the same time, there developed a sense of community among the inhabitants of the ghettos. Of necessity, they spent much time outdoors and in the streets. For this reason they got to know one another intimately and to help each other in times of trouble. The people felt a certain security even in the midst of their poverty because there was no possibility for the isolation and alienation that is so often a part of contemporary life.

Many members of the established population felt uneasy about this tremendous influx of "foreigners". People wondered: would so much cheap labor threaten their jobs? Would they assimilate and become loyal Americans? Protestants worried about the fact that many immigrants were Roman Catholic. The worry turned into hysteria in 1893 with a rumor that the Pope had ordered a mass slaughter of American Protestants. The mayor of Toledo, Ohio, called out the National Guard and waited for the worst. It is not recorded how long he waited.

RESEARCH AND DISCUSSION QUESTIONS

1. *Have students look up the meanings of the following terms:*

   a) *padrone*
   b) *pogrom*
   c) *sweat shops*
   d) *ghetto*
   e) *tenements*

2. *Have the students compose a newspaper reflecting life in an immigrant ghetto in the first decade of the 20th century. Articles should center around jobs, housing, current events of interest to the immigrants, social events and entertainment, local news and politics. This will require research in the school library. Students with artistic talent might want to illustrate the newspaper.*

READING NO. 7

IMMIGRATION REGULATION AND RESTRICTION

(Castle Garden, Ellis Island and Immigration Laws)

Key Concept: Identity

Organizing Generalization: When large masses of people must be processed, a certain amount of dehumanization occurs which results in a lowering of the individual's self-esteem.

VOCABULARY

unscrupulous - without principles.

calibre - quality; degree of excellence or importance.

quarantine - a state of enforced isolation.

debarkation - disembark; to go ashore out of a ship.

artificial - man-made; not natural.

challenge - call into question the validity of an action; protest.

swindlers - those who take money or property by fraud or deceit.

dormitory - a large room containing a number of beds.

deport - send out of the country; banish.

alien - a foreign-born resident who has not been naturalized.

For the first two and a half centuries, immigration was unregulated and unrestricted. There was no sort of processing procedure, and the immigrant was on his own as soon as he landed. As the number of immigrants increased in the nineteenth century, serious problems developed. Often the new arrival fell victim to swindlers who stole all his possessions and sometimes beat him severely. Women and young girls were special targets of the unscrupulous. As Harper's Weekly reported, on June 26th, 1858:

> *"...his (the immigrant's) condition at this stage in his fortunes was truly pitiable. Federal, state, and municipal authorities regarded him with as much indifference as if he had been a bale of*

cheap goods. Scoundrels of the very lowest calibre -- emigrant runners -- seized him, and made him their own. If he had any money, they robbed him of it. If he had a pretty wife or daughters, they stole them too, if they could. It was well for him if, after having been robbed of all he had, he was not beaten to death, or entrapped into committing crimes which transferred him almost directly from the emigrant vessel to Blackwell's Island or the State Prison."

As the port cities became increasingly more crowded, the native population grew fearful that the immigrants, many of whom were arriving ill, would set off a wave of epidemics. For this reason, it became necessary for the ships to pass through a quarantine station to discharge the sick passengers. In New York, which was the major port of debarkation, Staten Island became the quarantine center. However, so fearful were the people of disease, that they burned the station down in 1858 because it was rumored to contain victims of a yellow fever epidemic.

Eventually, as the result of pressure from immigrant socieites, the states began to take responsibility for the processing of immigrants. In 1855, the newly created Board of Commissioners of Immigration for New York, set up the first receiving station in the nation on an artificial island off the southern tip of Manhattan.

This site, originally called the West Battery, was built as a defense against British invasion during the War of 1812. In 1822, the federal government turned Castle Clinton (as it was now called) over to the city and for the next 30 years it was used as an amusement park and entertainment hall under the new name of Castle Garden. Many famous artists performed in the concert hall, the most famous being the singer, Jenny Lind, the "Swedish Nightingale", who made her American debut there in 1850, under the management of P. T. Barnum, the circus promoter.

The decision to use Castle Garden as an immigrant receiving station was an unpopular one among the residents of New York City, and they challenged the decision in the courts in an unsuccessful attempt to stop the transfer of the lease to the state. With the opening of Castle Garden as many as 2,000 passengers at a time could be processed. There was food available for purchase, hot water for bathing and facilities for currency exchange and the purchasing of railroad tickets. The newcomers were protected from the swindlers who had previously victimized them.

The operation of Castle Garden was supported by a head tax on each immigrant, and this receiving station became so well-known in Europe as a safe port that prospective immigrants were reluctant to land anywhere else.

By 1890, Castle Garden had become inadequate as a receiving station for the great new wave of immigration from Eastern and Southern Europe which had begun in 1880, and in 1891 Congress created a Federal Immigrant Bureau which took over from the states the reception of immigrants. By the time Castle

Garden closed its doors in 1891, it had processed over eight and a quarter million immigrants, or seventy percent of all the immigrants who arrived in America during the period it was in operation.

The new federal immigration installation at Ellis Island opened on January 1st, 1892. The original facility on the small island off the coast of New York was constructed of wood, and five years after it opened, it was completed destroyed by fire. The government replaced it with a new brick building which was completely fire-proof. This new building has the capacity to process 8,000 people a day. It had dormitories which could accommodate 600. There was a hospital, a school and food stores, all of which were well-supervised. Millions of immigrants were processed through Ellis Island in the peak years of the first decade of this century. The admittance procedure was a frightening experience for many of the immigrants. They had been warned of all of the pitfalls which awaited them if they failed any of the numerous examinations. The first and second class passengers were not subjected to this ordeal at all, and in fact, never even landed on Ellis Island. They received only a routine physical examination on board ship, and then were taken directly to the mainland.

The first test which awaited the remaining immigrants was a medical examination. About two out of ten would be detained for more extensive examinations at this time. They would be designated by a white letter marked on their clothing with chalk, indicating the particular medical problem, i.e., an "L" for lameness; "H" for heart; "F" for facial rash; a circled "X" for mental defects. Those who could not pass the more extensive medical examination were deported, a heartbreaking experience for them and their entire family.

The next test involved questioning by an inspector to determine whether they had sufficient skills for finding a job; whether they had ever been in prison, and what their final destination was.

In the 1920's with the tightening of requirements for entry under the Immigration Laws, people were also subjected to literacy tests and were limited under the National Origins Clause if it was discovered that the quota for their native country was filled.

With the outbreak of World War I, the flow of immigrants subsided, and Ellis Island functioned as a detention center for enemy aliens awaiting deportation. By the 1950's Ellis Island's usefulness as an immigrant receiving station was over and it was declared "surplus property" by the government. In 1965 it became a national monument under the Administration of the National Park Service. The main building is now open as a tourist attraction. The original benches can be seen as part of The Balch Institute's exhibit on immigration, "The American Kaleidoscope".

RESEARCH AND DISCUSSION QUESTIONS

1. *The attached supplement "A" is taken from a pamphlet entitled "What Every Immigrant Should Know" published by the Department of Immigrant Aid, Council of Jewish Women, New York, in 1922. It details the complex procedures and problems the prospective immigrants faced on their journey to the United States. Assign the reading for homework in preparation for a class discussion. It is difficult for the average student today to understand the tremendous emotional trauma created by the decision to emigrate. This reading is intended to give students deeper insight into the problems and hardships faced by the immigrants.*
   Students can be given freedom in determining projects based on this reading. The material lends itself well to art projects or dramatic skits. Perhaps, if time permits, a group of students would wish to create a model of Ellis Island

SUPPLEMENT "A"

W H A T E V E R Y E M I G R A N T

S H O U L D K N O W

A simple pamphlet for the guidance and benefit of prospective immigrants to the United States

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Printed with permission of:

Department of Immigrant Aid

Council of Jewish Women

799 Broadway

New York, N. Y.

CAN YOU READ?

It is always good to know how to read. A person who cannot read is like a blind man. Some countries will not let you enter if you cannot read. America is one of these countries. Of course, if you are a wife going to your husband you may come to the United States even if you cannot read.

Who else besides wives going to husbands may enter the United States if they cannot read?

Boys under 16 going to their parents.
Old men over 55 going to their children or grandchildren.
Unmarried or widowed daughters going to their parents.
Women going to their children or grandchildren.

These are the only people who will be allowed to come to the United States even if they cannot read.

What kind of people must be able to read to enter the United States?

All boys more than 16 years old.
All men under 55 years of age.
All men over 55 years of age who are not coming to children or grandchildren.
All single girls over 16 or widows who are not coming to parents.

If you can read and understand Yiddish or Hebrew, Polish or Russian, German or Hungarian, or any other language or dialect, you will be able to pass the literacy test.

During the past year many women who could not read were sent back after they reached Ellis Island. One woman, forty years old, who came to her nephew, had to go back because she could not read. Her home is in the Ukraine. She cannot go back to her old home. She is now in Constantinople. She has no friends there. She cannot find work. Her life is broken. What will become of her?

Learn to read before you begin on your journey.

****

ARE YOU IN GOOD PHYSICAL CONDITION?

Before you plan to start for America, make sure that your health is good. Are the children feeling perfectly well? You know that the trip to America from your home city is a long one. Unless you and the children are strong

and healthy when you leave your home town, you will have touble on the way. The trains are slow. Many of them are not clean. All of them are crowded.

Sometimes you have to wait for weeks in hotels and lodging houses in big cities until you get all your papers. The food is not as good as you cook it at home. The children do not like it. These things make children weak. It is easy to catch sickness when one is weak.

One woman started from her home with her five children. The youngest, a beautiful girl of six years, had been sick with measles. By the time they were ready to go, the little one was better, so the mother thought it would not harm her to travel. But the trip was long, and the little girl was weak. She took a bad cold. When they were on the ship she was very sick. And when the family came to Ellis Island the child was taken to the hospital. She died one week later. The mother was heart-broken. Last year many children died on the ships and at Ellis Island.

A long journey makes weak people sick and sick people become very ill when they travel.

Sometimes one of the children may be deaf or dumb or cannot see. The child may have been born that way or have become that way from some sickness. If the child is under 16 and is going to his father, the child may be allowed to come into the United States. But the father must deposit money with the immigration officials to keep his word that he will never ask public help for the care of such a child.

Men and single women who are deaf or dumb or blind will not be allowed to come in because they cannot find work. Such people cannot earn a living for themselves and must ask for charity, and America will not admit paupers.

Go to your doctor. Have him examine you and the children. He will tell you if you are strong enough to stand the journey. And when you are examined by the doctor, find out if you or any of the children have any defects. Make sure they are not bad defects. Because many men, women and children are turned back if they have bad defects.

It is better not to leave your home than to go away and then be forced to come back.

***

WHAT ARE BAD DEFECTS

There are six very bad ones. They are: Insanity, Feeble-Mindedness, Vile Skin Diseases, Favus, Trachoma and Tuberculosis.

Some are defects of the mind and some are defects of the body. The two sicknesses of the mind are insanity and feeble-mindedness. You know how

people act when they are crazy. But you yourself cannot always tell when a child is feeble-minded. Sometimes children's bodies grow big, but their minds are like babies. They do not grow with the body.

If one of your children is like that, stay at home. Or leave that child with your relatives and go with your other normal children. Even if both parents of a feeble-minded child are in America already, even if the parents are citizens, their feeble-minded or insane children can never, never come to America to live. This is not only true of children but holds good for older men and women as well.

Absolutely no feeble-minded or insane man, woman or child will be allowed to come and live in the United States.

Many, many people who have weak minds were sent back last year. In one case it cost the father of a young girl over three thousand dollars. And these poor people who are so helpless have to suffer for months until they get back to their old home. They are always in terrible danger. Many times whole families must go back to Europe because one of the family has a weak mind.

Be warned: Have pity on these poor unfortunates. Do not take them with you when you start for America.

Remember: Even if the doctors in Europe pass these people they will be deported when they reach Ellis Island.

***

COUNT YOUR MONEY

Have you enough for steamer tickets, passports, visas, trainfare, hotels, doctors' bills?

Before you begin your journey you must be sure you have enough money.

You need money for steamer tickets for yourself and your children.

You need money to buy clothes for yourself and the children.

You need money to pay the doctor in your village who examines you and the children.

You need money to pay for the railroad fare from your village to the large city where you go to obtain your visas.

You need money to pay your hotel bill in the big city while you wait for your visas.

You need money to go from the big city to the port city where you must wait for a ship to take you to America.

You need money to pay for your hotel bill while you wait for the ship.

You need money when you are on the ship to buy fruit and other necessary things for the children.

And when you come to Ellis Island and everything is in order, you must show that you have money which will pay for your train expenses to the city where your relatives live, unless you have prepaid tickets.

Sometimes women and children start on their trip without enough money. When they come to the large city and they find they need more money, they cable to their husbands or other relatives. The relatives are not always certain that the money will reach them. They may think a stranger is trying to get money from them. If you cable to your family for money, be sure to give your own address in the city from which you are cabling. Or tell them to cable the money in your name in care of a bank which has a branch in America. Find out before you cable if the bank will pay you the money in American dollars. Otherwise, you will lose much money.

In the back of this book you will see a list of good societies in Europe who help the immigrants. Go to them. They will help you cable.

Do not go to a stranger to give you advice about money.

***

DO NOT DESTROY YOUR HOME

Now you have your passport. Your papers, your tickets are in order. You and the children have no sickness of mind or body. You are ready to go for your visas.

What is a visa? Before a stranger may go to any country in Europe or America, he must obtain permission from an official of that country to do so. You are planning to go to America. So, of course, you must have an American visa. There are American Consuls in every large city in Europe.

You do not know how long it will take before you get your visa. You do not know if the American Consul will be willing to give you a visa. Is it wise to sell your household goods to your neighbor; to give up your little home which cost you so much money - where your children were born - before you are sure you can go direct to America? Do not break up your home too soon.

Write to a friend who lives in the big city where the American Consul has an office. Ask your friend to find out if it is necessary for you to

wait in the big city near the office of the American Consul until you get your visa. Sometimes it may be possible for you to go to the big city, apply in person for your visa and then go back to your own home and wait there until a letter comes from the American Consul to call for your visa.

But in any case be very careful. One must not throw away old things before one is sure he has new things, and your old home is very precious to you. You can always come back to it if you have it.

Keep your home together as long as you can.

***

NO AMERICAN VISA, NO AMERICA!

In the back of this book you will find a list of European cities where there are American Consuls. Pick out the one of these cities which is nearest your village. If you live near Warsaw, go to Warsaw. If you live near Prague, go to Prague. If you live near Riga, go to Riga.

Take with you your children, your affidavit, your steamship tickets and your passport. Get a certificate from the doctor to show you are healthy. Have three small photographs made of yourself and the children. If your husband has not sent you steamship tickets, do not buy the tickets until you have received your visa from the Consul.

When you go to the office of the American Consul he will give you a number. If you are the near relative of an American citizen, your number will be ahead of the people who are going to relatives who are not American citizens. In the United States citizens have more rights than people who are not citizens. And the American Consul will first give visas to the aged parents, wives and minor children of American citizens or of men who served in the American Army or Navy in the last war.

Then if he has any numbers left he will give them to the aged parents, wives and minor children of men who have said they want to be citizens and are ready to take out their final citizenship papers. The applications of brothers, sisters, cousins, nephews and nieces of relatives in the United States will be the last ones to receive attention.

Sometimes you must wait many weeks in the big city until you are given your visa. If you find you have to wait, go to your friends in this city and ask them to help you find a good lodging place. If you have no friends, go to the office of a reliable Immigrant Aid Society. You will find a list of such societies in the back of this book.

There are many men and women in every large city in Europe who say they wish to help the immigrants. Some of them are not good. They try to rob immigrants. That is why it is best to go to societies which you know are

reliable. You can trust such societies. They will be glad to give you advice. You can also go to the office of the Steamship Company from which your tickets have been bought. The steamship people will tell you what you must do and they will help you.

You may have to wait a long time for your visa. You are worried. Do not send cables or letters to your husband to get you the visa. He cannot help you. You must not blame him. The American Consul in the city where you are waiting is the only one who can give you the visa.

Be careful not to get a false visa.

There are many people in big cities who try to take money from strangers. They will offer to sell you an American visa so you will not have to stand in line at the Consul's office. Do not buy from them. Last year a woman with two children coming to her husband was sent back because she had a false visa which someone had sold her. Many people were deported last year because the visa was false.

You may have to get visas from Consuls of other countries too. If you have to pass through different countries to go to the port where you take your ship, you must get a visa from the officials of all such countries. It is like this: Suppose you are in Warsaw for your visas. Your tickets are for a steamer which sails from Antwerp for America. To go to Antwerp you must pass through Poland, through Germany and through Belgium. So you will need a Polish visa, a German visa and a Belgian visa. Each visa costs money.

If you cannot get a visa to the United States do not try to go to Canada, unless you are sure you will be allowed to enter Canada. That country is even more strict in some ways than the United States. Many persons were sent back last year from Canada because they could not pass into Canada. Sometimes they did not have enough money. Almost every person needs $250 to show before he can get into Canada. Sometimes they could not read. Sometimes they were not healthy. Find out if you can enter Canada before you leave Europe. There are Canadian officials in all the large port cities who will give you this advice.

To be safe - always get your Visas! And remember without an American Visa You cannot Enter America.

***

DO YOU KNOW

How many immigrants may come to America from the country where you were born? Are you within the number allowed for this year?

You know that at the present time only a certain number of immigrants from each country may come into the United States every year. What is the number allowed for your country this year? How many have already gone to America from your country? How many more may still enter this year? Do you know that only one-fifth of the whole number allowed for the year from your country can come in each month? If you start for America after the middle of the month, are you sure the number for that month is not yet filled?

The American immigration officials say each person belongs to the country where he was born. Suppose you were born in Russia. You moved to Austria when you were ten years old. You lived in Austria a long time, and you called yourself an Austrian. But America says you belong to Russia because that is where you were born, and you will be counted as a Russian for that reason. Remember, when you ask about the number allowed from each country, give the name of the country where you were born.

Last year a man came to America with his wife. He was born in Poland, but he lived in England for many years. He served in the English army, and he thought he was an Englishman. When he reached Ellis Island the officials counted him as a Pole, and the Polish quota was full, so he had to go back to England. His wife was born in England, and the officials said she could come into America. Of course, she did not wish to be separated from her husband, so she returned to England with him.

Each month the United States Secretary of State sends a list to all the American Consuls in Europe which tells them how many more people from each country may come to America. Ask questions from every one about this number. Ask at the office of the American Consul. Ask at the office of the Ship Company. Ask the Immigrant Aid Society.

About one thousand people came to America last year who did not know that the number from the country where they were born was already filled. They waited at Ellis Island hoping they could come in. But they were sent back. Even little children coming to their fathers were sent back because the number was full. How sad for the father and how tragic for the children! If you learn that all the persons allowed to come to America from your country for the month or the year have already sailed, wait until you are told that it is safe for you to come.

You will surely be sent back if you come to America after all the people allowed for the month or year from your country have arrived.

***

THE REAL JOURNEY BEGINS -

On your way to the Sea-port

Now you have your visas. You are ready to travel to the sea-port where you are to take the big ship for America. If you buy your steamer ticket

in the big city where you get your visa, or if your husband has sent you a ticket from America, the steamship company will arrange to take you and your children to the sea-port where you board the steamer.

First you are examined in the office of the steamship company by their doctor to make sure you are well. If this doctor tells you not to try to go to America because you will not pass, or because one of the children has a bad defect, go to another doctor. If the second doctor says the same thing, take his advice and go home. The American doctors are very strict.

You are also examined to see if you can read. Then you are sent to the sea-port with many other people who are also on their way to America. Sometimes you travel to the sea-port on a train; sometimes you take a small ship and go by water to the sea-port.

Whichever way you go, take plenty of food with you. The trip is always longer than you think. And there are very few places where you can buy kosher food. Often the train does not go by a direct way. It does not move with regular passenger trains but with freight or cattle trains and many times your train must wait on a side track to let faster trains go by.

When your train reaches the frontier city, it may be that you and the other immigrants will be examined to see that you are all clean and free from vermin and disease. It is on these trips that you must see that the children are kept clean so that they will not become ill. There are few places in the stations where you and the children can sleep. There are few places where you can wash the children often. Bring with you enough clean underclothes for the children so they can change often.

After you are disinfected or made clean at the frontier station, the train takes you to the sea-port. At the sea-port the steamship companies have hotels or barracks where all the immigrants must wait until the ship on which they are to sail comes in. In some sea-ports the immigrants are not allowed to walk about the city. They must stay in the hotel or barracks until they are ready to go on the ship.

If you are not taken care of by the steamship company when you reach the sea-port go to a reliable Immigrant Aid Society. They will advise you and direct you to the proper hotel.

Be prepared with plenty of food and clean underwear for use on the journey.

***

<u>WAITING FOR YOUR STEAMER</u>

Are you ready?

Your train comes into the sea-port, usually at night. You and the children are tired. You are taken to the hotel. You put down your baggage and you go to sleep thinking that you have finished with your duties and

that you are going on the big ship the first thing in the morning. But there are still many things to do.

First, there are more examinations by doctors. Sometimes a doctor from the country from which you are sailing for America will examine you and the children. This is true in Italy. There is so much sickness in different parts of Europe that every country wishes to protect its own people. They do not want persons who pass through their country to bring sickness or dirt. That is why the doctors examine you so carefully, and that is why in nearly every country the immigrants must go through a disinfectant or cleansing process. You and the children are bathed. The hair is examined to see that there are no vermin. All your clothing and your baggage are disinfected.

Then you are examined by the American doctor. He too makes sure that you are clean and free from vermin and disease. And just before you go on the ship to sail away, the doctor belonging to the steamship company examines you again.

If you have followed our advice: if you have started with your children strong and healthy; if no-one of you has any of the bad defects mentioned; if you have kept as clean as possible on the journey; you will pass this examination quickly. And now at last you are ready to go on the steamer which will take you to America.

***

KEEP BUSY AND CHEERFUL

Very often you must wait your turn to go on the ship. There are many immigrants before you. Or, sometimes, one of the children suddenly falls ill with measles or some other slight sickness and you must wait until he gets well. So you find again that you have to pay for lodging and food, sometimes for many weeks. You usually wait in the Immigrants Hall belonging to the Ship Company. And you and your children with nothing to do all day get so tired and so unhappy. Time is heavy on your hands.

Last year the Council of Jewish Women of America sent three women to the seaports of Holland and Belgium. There the women opened classes for the waiting immigrants. They taught the women and children how to speak and read English. They brought them books. They taught the girls how to sew and knit. They gave much pleasure to the children. This year the Committee of fine women who live in those cities will do the same work for the waiting immigrants. Join these classes. Ask these Committees to teach you English while you are waiting to come to America. If you keep busy you will feel much better.

***

ABOARD THE SHIP

At last you know the name of the ship on which you will sail. You are nearly ready to leave. You count your money and you find you have very little left. You will need money for the train to take you from Ellis Island to the city where your relatives live. And what about money for food on the train and other little expenses?

Before you sail, send a cable to your husband or family. Tell them you need traveling expenses to Detroit or to Chicago or to some other city or town to which you are going. They will send the money to the Treasurer at Ellis Island or at Boston or Philadelphia so that you will find it waiting for you when you reach America.

And make sure that you have tickets for your baggage before you go on the ship. Many times baggage is lost and if you have the tickets the company will find your baggage for you.

Always let your relatives know the name of the steamer on which you are sailing.

***

ARRIVING IN AMERICA

The ship is crowded. There are many third class passengers. The air is not fresh. The food may not agree with the children. The trip is hard. But do your best to keep yourself and the children well and clean. Try to be on the open deck as much as possible. Try to be cheerful. It is important that you feel well and look well. Because a few miles away from New York the ship stops at an island which is a quarantine station. Here the doctors examine the passengers and the ship. They do not want any vermin or sickness to be brought into the United States. If they find passengers have vermin on their heads or bodies they hold them at this quarantine station until they are clean.

How grateful you are when the steamer comes into the harbor! The first and second class passengers leave the ship at once after they have been examined by the immigration officials. You and all other third class passengers are taken on small boats to Ellis Island if your ship docks in New York.

Again you are examined by the doctors. This time most carefully. If the doctors find some defect on you, or if one of the children has fever, the entire family is held at Ellis Island until the hospital doctors say that all of you are well. After the doctors pass you, you go into a big hall where the inspectors talk to you. They have a paper before them on which is written your name, your children's names and ages, where you come from, where you are going, to whom you are going and how much money you have with you.

On this paper is written every statement you made in Europe, so that the inspector knows many facts about you even before he sees you.

The inspectors ask you many questions. You show them the affidavit from your relatives, your passport and visa. They ask everyone over sixteen years of age to read for them. There are interpreters present who speak your language and who will explain to you what the inspectors ask. Do not be afraid. The inspectors wear uniforms but they are not Cossacks. They are friendly men. They have families too. They understand how anxious you are to be with your relatives, and they will be kind to you.

Now the inspectors have finished. Your papers are all right. Your husband has received your cable and has sent money to pay to your railroad tickets. There is no reason to hold you, so the inspector sends you to another large room. This is called the railroad room. A friendly woman speaking your own language will come to you and offer to help you.

There are fifteen societies on Ellis Island who give advice to immigrants. Their representatives wear a badge or a band to show who they are. If you have any questions to ask, speak to them. They want to help you. They are of every religion and they can speak every language. If you wish advice, ask for one of them who speaks your own language to come to you.

At the railroad station at the end of your journey you see your husband and friends who are waiting for you. What joy to be reunited!

You are all happy, as your husband, with the children hanging to his hand, leads the way to the street car or automobile which will take you to your new home. The hard journey is over and the troubles which you had will seem like a bad dream, when you and your husband make plans for your life together in the new land.

May your hopes be realized! Our best wishes go with you!

At last you are in America!!!

***

READING NO. 8

NATIVISTIC FEELING AND RESTRICTIVE IMMIGRATION ACTS (1917-1924)

Key Concept: Prejudice

Organizing Generalization: When members of the dominant culture fear those who are "different," the fear is often translated into discriminatory acts.

VOCABULARY

controversial - subject to, or arousing differences of opinion.

propaganda - ideas, information or rumor spread for the purpose of helping or injuring an institution, a cause, or a person.

"Know Nothing" party - a secret political organization hostile to the political influence of immigrants and Roman Catholics.

subversive - designed to overthrow or destroy.

null and void - having no legal or binding force and therefore cancelled.

resources - reserve sources of supply.

influx - a flowing in.

reservations - the setting of limiting conditions or withholding from complete exposition.

quota - the share or proportion assigned to each in a division, or to each member of a body.

In 1917, America declared war on Germany and passed a controversial immigration restriction act. The two events were not unrelated. World War I, even before America was drawn into it, was being fought with words in the U.S. Many Germans and Irish openly backed Germany. Italians and Slavs wanted Germany to lose. Other Americans began to worry about where the true loyalties of many ethnic groups lay. It reinforced a feeling that America had too many foreigners, many of them undesirable. As a result, laws were passed which required newcomers to prove they could read their native language before being allowed to settle here. The effect was to keep out uneducated, unskilled immigrants, especially those from southern and eastern Europe. America's golden door closed a little.

This was not the first time anti-foreign feeling had been expressed by means of anti-immigration laws. As far back as 1798, President John Adams'

Federalist Party passed the Naturalization, Alien and Sedition Acts to prevent French refugees and spies from carrying out subversive activities in this country during the French Revolution. This legislation made it more difficult to acquire American citizenship, and allowed Adams to deport any foreigner he considered dangerous. The rival Democratic-Republican party was outraged, and so were many immigrant Americans. Kentucky and Virginia passed resolutions declaring these acts null and void. Later, the Republicans got their revenge by using the issue to defeat Adams at the polls.

Anti-foreign feeling again surfaced in the 1850's with the rise of the "Know Nothing" party. Their anti-Catholic propaganda spread fear among much of the population that the Catholic Church in Rome was planning a take-over of American institutions. This anti-Catholic fear became a recurrent theme in American history throughout much of the nineteenth and early twentieth centuries. However, this movement was never translated into law, and the official policy of America was one of open immigration. The resources of the country seemed endless, and with the coming of the industrial revolution, workers were desperately needed. Furthermore, these early immigrants came predominantly from Western European cultures with values and customs similar to those in the United States.

But toward the end of the nineteenth century, with overcrowding in the cities, increased competition for jobs, and the influx of a new and "foreign" type of immigrant, many people began to have reservations about the open door policy. The first victims of this anti-immigration feeling were the Chinese, who, in the 1850's had been so welcomed when they arrived to work as laborers on the railroads then under construction. When the rail links were finished, the Chinese moved into other lines of work, displacing Americans who would not work for such low wages. This raised a clamor of protest against Chinese laborers. Mobs assaulted them. Special taxes were levied on them. Finally, in 1882, with 100,000 Chinese in the land, Congress called a halt. It passed the Chinese Exclusion Act, the first time the nation had ever forbidden a people to settle here.

Until this time, immigration legislation had simply tried to exclude unfit immigrants on an individual basis so as to prohibit people who were likely to become a public charge, and those who might carry disease into the country. Now, Congress proposed a literacy test in the hope of eliminating whole races of "inferior" applicants. Three times between 1896 and 1915, Congress introduced legislation to limit immigration in this manner, only to have the bill vetoed by the president. Finally, however, in 1917, the bill was enacted over President Wilson's veto. The war temporarily halted the wave of immigration, but after the armistice, the immigrants began pouring in once more.

This set off a new demand to "stop the immigrants!" Hearing rumors that 20 million European refugees were about to splash ashore, the Ku Klux Klan demanded tighter restrictions. So did the labor unions. They feared the impact of cheap labor on the nation's standard of living. Another rumor circulated that Jews were about to overthrow the government - if they could beat the Catholics to it. This resulted in the Johnson Act of 1921, and finally the Johnson-Reed Act of 1924, which cut Old World immigration to

150,000 people a year - a whisper of what it had been. This number was divided into quotas for each nation, based on the number of people they had here in 1890. The Act discriminated against eastern and southern Europeans, and non-whites. With these restrictions, the era of free immigration was ended.

RESEARCH AND DISCUSSION QUESTIONS

1. *The enclosed posters (A and B) depict negative feelings concerning immigrants. In poster "A", the Chinese figure is de-humanized and turned into a threatening monster ready to dump more of his countrymen into the already crowded labor market of the U.S. in defiance of the Chinese Exclusion Act.*

   Poster "B" also uses a monster, this time symbolizing the Roman Catholic Church. Show these posters to the class and discuss how such fear tactics may be combatted.

2. *Enclosure "C" presents an interesting picture of opposition to immigration within a 20-year span. In the first segment, the European immigrants (presumably Irish Catholics of the 1850's and 1860's) are being attacked as they arrive at Castle Garden. Twenty years later, these same immigrants are attacking the new arrivals from China. This presents an opportunity to discuss with students the fears and insecurities of those on the lowest economic rung of the social ladder as they see their livelihood threatened by a new influx of laborers. Discuss this problem in relation to current racial fears in the U.S. i.e., fears of integration, affirmative action in jobs and education. Encourage students to voice beliefs and opinions on these questions.*

3. *Some people believe that the restrictive immigration policies of the United States after 1924 prevented the discontented masses of Europeans from leaving after World War I, and thus created a fertile field for the growth and rise of Hitler and Mussolini. Assign students to explore the "pros" and "cons" of this statement.*

A FLORIST DARKLY.

AMERICAN CITIZENS!

We appeal to you in all calmness. Is it not time to pause? Already the enemies of our dearest institutions, like the foreign spies in the Trojan horse of old, are within our gates. They are disgorging themselves upon us, at the rate of HUNDREDS OF THOUSANDS EVERY YEAR! They aim at nothing short of conquest and supremacy over us.

A PAPER ENTITLED THE

IN FAVOR OF

The protection of American Mechanics against Foreign Pauper Labor.

Foreigners having a residence in the country of 21 years before voting.

Our present Free School System.

Carrying out the laws of the State, as regards sending back Foreign Paupers and Criminals.

OPPOSED TO

Papal Aggression & Roman Catholicism.

Foreigners holding office.

Raising Foreign Military Companies in the United States.

Nunneries and the Jesuits.

To being taxed for the support of Foreign paupers millions of dollars yearly.

To secret Foreign Orders in the U. S.

We are burdened with enormous taxes by foreigners. We are corrupted in the morals of our youth. We are interfered with in our government. We are forced into collisions with other nations. We are tampered with in our religion. We are injured in our labor. We are assailed in our freedom of speech.

☞The PATRIOT is Published by J. E. Farwell & Co., 32 Congress St., Boston,

At $2 per year, and for sale in this place at the Periodical Depots. Single Copies 4 Cents.

RECEPTION OF ASIATIC EMIGRANTS IN THE PRESENT TIME.

RECEPTION OF EUROPEAN EMIGRANTS TWENTY YEARS AGO.

READING NO. 9

THE NEW WAVE: POLITICAL REFUGEES (1920 to PRESENT)

Key Concept: Oppression

Organizing Generalization: Oppression (both economic and political) is the catalyst which drives people from their homeland to seek a better life.

VOCABULARY

impede - to slow down.

discrimination - the act or practice of treating differently on a basis other than of individual merit.

confiscated - siezed by the government.

dispensation - an exemption from a law; a formal authorization.

refugee - one who flees to a foreign country or power to escape danger or persecution.

tyranny - arbitrary, cruel and oppressive government.

majority - a number greater than half the total.

The Great Depression which was felt world-wide in the 1930's further impeded immigration to the United States, and in fact, there were years during the thirties when more people left then entered.

With the onset of World War II, another group of Americans was singled out for discrimination. The victims this time were Japanese-Americans. It was widely believed that the Japanese were cowardly and immoral, and that no Japanese should have the right to hold American citizenship. The result of the bad feeling was the interning of all West Coast Japanese for the duration of the war. On five days' notice, 110,000 Japanese were rounded up and placed in ten concentration camps. After the war, less than one tenth of their confiscated property was returned to them. Today, the son of a man who went through the experience says his father still trembles when he remembers.

The Immigration Laws of the 1920's were still in effect after the war, but special dispensations were issued for war brides, and finally displaced persons, over 400,000 of whom were admitted. This reflected a growing American pride in what we stood for in the eyes of the world: a free and open society.

Many post-war immigrants were political refugees - more than had ever come here before. Like the war brides and displaced persons, they got special permission to enter -- Hungarian Freedom Fighters in 1956, Cuban refugees from Castro in 1959, Haitians fleeing Papa Doc in 1966, Greeks escaping rightist tyranny in 1969, Soviet Jews in 1973 and South Vietnamese in 1975. What was really needed was a new and more generous immigration law. Congress started wrestling with the problem shortly after the war but did not make any real changes until 1965. It took 41 years to pass an improved immigration law. Its slowness took some of the sparkle off our so-called hospitality. In 1965, a new act cancelled the national originas quotas and substituted a first-come-first-serve system. No nation could send more than 20,000 people per year. The new law established an overall quota of 170,000 for the Old World and 120,000 for this hemisphere. Under the law, there has been a sharp surge in immigration from nations like Jamaica, Trinidad, Haiti, Greece, Italy, Portugal, India and Pakistan. Most remarkable of all is the influx from the Far East. Starting as a trickle in 1965, the flow of Asians has increased to where they now make up one third of all U.S. immigrants each year.

Another sizeable group are the 10 million Americans of Spanish origin. They comprise one-fifth of the population of Texas and Arizona, and one-half in New Mexico. "Not too far in the future," says a government official, "many areas will have Spanish-speaking majorities."

RESEARCH AND DISCUSSION QUESTIONS

1. *Enclosed is a poster, "Instructions to all Persons of Japanese Ancestry." Post it somewhere in the classroom where students can read it. In order to create empathy among students for the plight of the Japanese, have students substitute their own ethnic group where the word "Japanese" appears on the poster, and write down their thoughts and reactions to the following points:*

    a) *What would my feeling be toward the U.S. Government; toward myself and my family; toward my friends and acquaintances not of my ethnic background?*
    b) *How would I prepare for departure to the relocation center? What would I take with me?*

2. *Have students do independent reading on the internment of the Japanese-Americans, or if possible, show one of the films or filmstrips included in the audiovisual list. Have class discussion on the following points:*

    a) *the moral and legal implications of depriving American citizens of their civil liberties.*
    b) *Do you think that under unusual circumstances, a group of American citizens could again have their civil liberties violated? Under what possible circumstances?*
    c) *Was our treatment of the Japanese-Americans unconstitutional? What provisions (if any) were violated? Explain.*

3. *Have students choose one of the nationalities mentioned in this reading, and prepare an oral report on conditions in the old country which led to immigration (examples: Hungarian uprising of 1956, Cuban revolution, and Communist take-over of S. Vietnam). Students will present their findings to the class and answer questions on their subject matter.*

WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California
July 4, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the County of San Bernardino, State of California, lying easterly and northerly of a line beginning at the point at which the westerly line of U. S. Highway No. 395 intersects the San Bernardino-Kern County Line; thence in a northerly direction along the westerly line of said Highway No. 395 to the point where the same intersects the southerly line of U. S. Highway No. 466, approximately three miles east of Kramer; thence easterly along the southerly line of U. S. Highway No. 466 to the point where the same intersects U. S. Highway No. 66 at or near Barstow; thence in an easterly direction along the southerly line of U. S. Highway No. 66 to the California-Arizona State Line.

Pursuant to the provisions of Civilian Exclusion Order No. 105, this Headquarters, dated July 4, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, July 18, 1942.

No Japanese person will be permitted to move into, or out of, the above area after 5:00 A. M., P. W. T., Saturday, July 4, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at:

719 Front Street,
Needles, California.

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Saturday, July 11, 1942. Should such individual reside over 30 miles from the Civil Control Station and be unable to provide transportation to such Civil Control Station, he will telegraph or telephone on Friday, July 10, 1942, to the Manager of the Civil Control Station for instructions.

2. Evacuees must carry with them on departure for the Relocation Project the following property:

(a) Bedding and linens (no mattress) for each member of the family;
(b) Toilet articles for each member of the family;
(c) Extra clothing for each member of the family;
(d) Essential personal effects for each member of the family, provided the total baggage does not exceed 150 pounds for each person over 11 years of age and 75 pounds for each child under 12 and over 5 years of age. Other personal effects can be shipped at the evacuees' expense, by parcel post or express to the Relocation Project.

All items taken on the train or shipped must be packaged, tied and plainly marked with the name of the owner and numbered according to instructions obtained at the Civil Control Station where more detailed information can be obtained as to items likely to be needed.

3. No pets of any kind will be permitted.

4. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.

5. Each family, and individual living alone, will be furnished transportation to the Relocation Project. Private means of transportation will not be utilized. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Saturday, July 11, 1942, to receive further instructions.

J. L. DeWITT
Lieutenant General, U. S. Army
Commanding

108 CIVILIAN EXCLUSION ORDER NO. 108

READING NO. 10

THE AWAKENING OF ETHNIC PRIDE

Key Concept: Cultural Pluralism

Organizing Generalization: When diverse ethnic groups within a society develop pride in their heritage, they lessen their attempts to assimilate and direct their efforts to demanding a culturally pluralistic society.

VOCABULARY

debate - discussion of a question considering opposing arguments.

crucible - a pot used for melting substances requiring a high degree of heat.

assimilation - the process of absorbing into the cultural tradition of a population or group.

ethnic - a classification of groups of people according to common traits, customs and origin.

stereotype - a standardized mental picture representing an oversimplified opinion concerning a person, race, issue, or event.

nationalism - a sense of national consciousness which places emphasis on promoting the culture and interests of one particular nation.

Hispanic - relating to the people of Spain, Portugal or Latin America.

ancestral - relating to those from whom a person is descended.

tenaciously - holding fast (cohesive, tough).

In 1908, Israel Zangwill, an English-Jewish writer, called America the Great Melting Pot -- and started a debate that hasn't stopped yet. "America is God's crucible," he wrote in a play, "where all the races of Europe are melting and reforming. These are the fires of God. Into the crucible with you all! God is making the American." His ideal of a nation, inhabited by one people and sharing one culture, became very popular. Americanizing immigrant children became a must in the nation's schools. The object was to create loyal citizens. This "melting pot" theory was never completely accurate, for although a great degree of assimilation did take place, many of the basic cultural differences remained. Furthermore, certain prejudices directed toward some groups prevented them from sharing fully in American life. Blacks, for

example, were far too long denied their basic rights and opportunities by a white society. Catholics and Jews also faced discrimination, although to a far lesser extent. Many who succeeded in assimilation did so at a great price: the denial of their ethnic heritage.

The last decade has witnessed a new attitude toward one's ethnic roots. Americans are now taking pride in their foreign origins. Hundreds of ethnic organizations have formed which encourage the practice of old customs, and the teaching of ethnic languages, cooking, dances, music and other cultural elements relating to their heritage. With this new consciousness of ethnic pride came a new militancy -- a demand for equality by the groups who had so long been denied. It began with the black protest movement of the 1950's which resulted in the Brown versus Board of Education decision in 1954, which abolished segregation in public schools.

Out of the protest emerged several controversial Black leaders -- Martin Luther King, Stokely Carmichael, Jesse Jackson, Floyd McKissick. Some favored violence; some, non-violence as a means to the common end: equal treatment for Blacks. King and Malcolm X were assassinated, but Blacks moved closer to their economic and social goals, and there emerged a new feeling of Black pride.

Other groups underwent the same type of experience. There were militants among the leaders of the other ethnic groups who felt that advances were coming too slowly. They decided on noisier, more visible ways of forcing society to meet their demands. One of the most militant was Meir Kahane, leader of the Jewish Defense League. Using demonstrations and civil disobedience, he preached an angry brand of Jewish nationalism in the late 60's. Meanwhile, Italian-Americans had been busy, too. In 1970, the Italian-American Civil Rights League staged marches, appeared on television, and harangued against the stereotyping of Italians as criminals. It even forced Paramount Pictures to ban a key word from its movie "The Godfather". The word, of course, was "mafia".

Polish organizations, too, have become more vocal in their efforts to correct the image created by Polish stereotypes. Hispanics have begun a struggle to gain the power that prejudice has denied them. Puerto Ricans in New York have had a representative in Congress. Cubans in Florida have put Cubans onto the Miami City Council. Most dramatic of all have been the efforts of Mexican-American leaders to organize their fellow Chicanos. Caesar Chavez fought and won a five-year long strike against grape growers in California that brought better wages and working conditions for Chicano migrant farm workers. We can be sure that Hispanics in America will never again be a "silent minority".

One of the saddest stories in U.S. ethnic history is that of the American Indian, and no one told it better than President Hayes in 1877. "The Indians were the original occupants of the land we now possess ... Many ... of our Indian wars have had their origin in broken promises and acts of injustice on our part". Yet the harrassment continued. In a misguided effort to help them, the government spent years trying to get the Indian to give up his tribal ways and assimilate into American society. As encouragement, all Indians were made American citizens in 1924.

Many Indians, however, did not want to shed their ancestral traditions. Even at the price of being left behind by the white man's civilization, thousands tenaciously resisted Americanization. Today, this strong ethnic consciousness is the foundation of a nation-wide movement to make the white man share his power and freedom on Indian terms. Some Indians are willing to work for progress peacefully through organizations like the National Congress of American Indians. Others have lost patience and support the militant American Indian Movement. The violence at Wounded Knee shows how far they are willing to go.

Today, Americans are coming to appreciate the differences in each other, and to view our ethnic and cultural diversity as a source of strength. It is the very thing that is American about America.

CLASS PROJECT

It is suggested that at this point a field trip to The Balch Institute exhibit "The American Kaleidoscope" would be valuable in giving the class an opportunity to learn some of the contributions the different ethnic groups have made to this country. In addition, the students will see such items as the original benches from Ellis Island, a passenger list from an immigrant ship, and many articles which the immigrants brought with them to America.

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Glazer, Nathan and Daniel P. Moynihan. Beyond the Melting Pot. Second edition. Cambridge, Massachusetts: M.I.T. Press and Harvard University Press, 1973.

An important study of a series of ethnic groups in New York City, with an emphasis upon a shift from national origins to religion as the basis of group life.

Gould, Julius and William L. Kolb (editors). UNESCO Dictionary of the Social Sciences. New York: Free Press, 1964.

In particular, see entries under the following headings: "Accommodation," "Acculturation," "Assimilation," "Conflict," "Ethnic Group," "Minority Group," and "Race and Minority Group Relations."

Greeley, Andrew M. Why Can't They Be Like Us? New York: E.P. Dutton, 1971.

An important effort to explore the meaning of ethnicity and its role in group relations in contemporary America.

Greenleaf, Barbara Kaye. America Fever: The Story of American Immigration. New York: Four Winds Press, 1970.

An attempt to present a comprehensive introduction to the history of immigration at a popular reading level of audience; marred by some serious omissions and over-simplifications.

Handlin, Oscar. (editor). Immigration as a Factor in American History. Englewood Cliffs, New Jersey: Prentice Hall, 1959.

A series of notable excerpts by previous writers on immigration from 1782 to 1953 with brief interpretative remarks by Handlin.

Race and Nationality in American Life. Garden City, New York: Doubleday, Anchor Books, 1957.

A collection of essays by a leading scholar on ethnicity and the development of racism and nativism in America.

The Uprooted, Boston: Little, Brown, 1952.

A somewhat romanticized, but very popular treatment of immigration.

Herberg, Will. *Protestant-Catholic-Jew*. Garden City, New York: Doubleday, 1955.

A clear and useful introduction to group life in America, with an emphasis upon the history of conflict and adjustment between religious bodies.

International Encyclopedia of the Social Sciences. 17 columes, New York: Macmillan and Free Press, 1968.

In particular, see entries under the following headings: "Acculturation," "Assimilation," "Ethnic Groups," "Migration, Economic Aspects," and "Migration, Social Aspects."

Kennedy John F. *A Nation of Immigrations*, New York: Harper and Row, 1964.

A very brief discussion by the late President of the origins, motives, character and contributions of the immigrants as well as of U.S. immigration policy.

Krickus, Richard J. "The White Ethnic, Who Are They and Where Are They Going?" *City*, 5 (May-June, 1971), pp. 23-33.

A sympathetic discussion of the problems of white ethnics in our cities today.

Mikulski, Barbara, "Growing Up Ethnic Means Learning Who You Are," *Redbook*, 137 (October, 1971), pp. 88, 224, 226.

A Polish-American social worker and member of the Baltimore City Council, as well as a leading figure in the new ethnicity movement, offers some ideas.

"Who Speaks for Ethnic America?" The New York Times, September 29, 1970. pp. 43.

A provocative essay by one of the most eloquent leaders with the "ethnic movement" today.

Novotny, Ann. *Strangers at the Door*. New York: Bantam Books, 1974.

A clear and straightforward introduction to the history of immigration to the United States, intended for general reading audiences.

Rose, Peter I. (editor). *Nation of Nations: The Ethnic Experience and the Racial Crises*. New York: Random House, 1972.

A collection of essays and excerpts from literature and the social sciences dealing with racial and ethnic groups in America today.

Schermerhorn, Richard A. These Our People: Minorities in American Culture. Boston: D. C. Heath, 1949.

Despite its age, this book remains an interesting and helpful examination of some specific ethnic groups and some general problems of majority-minority relationships.

Scott, Franklin D. The Peopling of America: Perspectives on Immigration. Washington: (AHA pamphlets, 241). American Historical Association, 1972.

A brief, but excellent introductory monograph on the history of American immigration.

TeSelle, Sallie. (editor). The Rediscovery of Ethnicity. New York: Harper Colophon Books, 1973.

A collection of current and provocative essays on ethnicity, originally published as the Spring, 1973 issue of Soundings.

Wagley, Charles and Marvin Harris. Minorities in the New World. New York: Columbia University Press, 1958.

A comparative analysis by two anthropologists of majority-minority situations of American Indians, Blacks and European immigrants in North and South America.

Weed, Perry L. The White Ethnic Movement and Ethnic Politics. New York: Praeger, 1973.

A description of the resurgence of white ethnicity as an ideology and social movement, as well as its leaders, their goals and strategies.

Wheeler, Thomas C. (editor). The Immigrant Experience: The Anguish of Becoming American. New York: Dial, 1971.

An anthology of excerpts from the writings of some generally popular American authors who have dealt with immigration and ethnicity as fiction and non-fiction.

Wittke, Carl. We Who Built America: The Saga of the Immigrant. Cleveland: Press of Case Western Reserve University, 1967. Reprint of 1939 edition.

A loosely organized body of general information and ideas on various aspects of immigration to the U.S.

Yin, Robert K. (editor). Race, Creed, Color or National Origin, Illinois: F.E. Peacock, 1973.

An excellent anthology of essays by sociologists, historians, anthropologists, journalists and others on historical and contemporary aspects of ethnicity.

Ziegler, Benjamin M. (editor). Immigration: An American Dilemma. Problems in American Civilization Series. Boston: D.C. Heath, 1953.

A collection of essays reflecting different opinions in the old debate over the consequences of immigration on our society, the fairness of immigration policies and the quota system, and the desirability of new law.

AUDIOVISUAL MATERIALS

FILMS

The American Indian Speaks. Producer/Distributor: Encyclopedia Britannica Educational Corporation, Chicago, 1973.

Case studies of Muskagee, Creek, Rosebud Sioux and Nisqually tribes explore questions about Indian survival.

Chicano. Distributor: BFA Educational Media, Monica, California, 1971.

Answers questions about the Chicano movement.

Guilty by Reason of Race. Producer/Distributor: NBC Educational Enterprises, New York, 1972.

TV documentary film dealing with the plight of the Japanese-American during and after World War II.

How the West Was Won ... and Honor Lost. Producer/Distributor: McGraw-Hill Testfilms, New York.

Presents the betrayal of the Indians by the U.S. through broken treaties and removal from territories.

The Immigrant Experience. Distributor: Learning Corporation of America, New York City.

Deals with various aspects of Polish immigration.

Island in America. Producer/Distributor: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, 10016.

Compares conditions faced by Puerto Rican migrants with conditions faced by earlier immigrant groups.

Nobody Goes There: Ellis Island. Producer/Distributor: Paramount Communications, 5451 Marathon Street, Hollywood, California 90038. 9 minutes, black and white.

Excellent introduction to the important place in American history Ellis Island holds.

America: The Huddled Masses (Part 9). Distributor: Time-Life Multimedia Distribution Center, 100 Eisenhower Drive, Paramus, New Jersey 07652.

Alistar Cooke's outstanding TV series, Part 9 deals with turn of the century immigration. Twenty-six minutes.

FILMSTRIPS

Afro-American History. Producer/Distributor: Encyclopedia Britannica Educational Corporation, Chicago, Illinois

Overview of Afro-American history in seven sound filmstrips, color.

America, Melting Pot: Myth or Reality? Distributor: Social Studies School Service, Culver City, California Sound, Color.

Raises questions about cultural assimilation in America.

The American Indian: A Study in Depth. Producer/Distributor: Schloat Productions, Tarrytown, New York. Six color filmstrips, sound.

A general overview from before Columbus to today.

Immigration: The Dream and the Reality. Producer/Distributor: Schloat Productions, Tarrytown, New York, Six color sound filmstrips.

Titles include: The Dream, The Reality, No Irish Need Apply, Little Italy, You Belong to Germany and The Japanese Nightmare.

La Raya: A History of Mexican-Americans. Producer/Distributor: Multi-Media Productions, Inc., New York, New York, 24 sound filmstrips.

Overview of Mexican history.

Minorities Have Made America Great. Producer/Distributor: Schloat Productions. Tarrytown, New York. 12 color filmstrips in two sets, sound.

Included are filmstrips entitled Negroes, Jews, Italians, Irish, American Indians, Orientals and Mexican Americans.

Relocation of Japanese-American: Right or Wrong? Distributor: Social Studies School Service, Culver City, California, 1971.

Filmstrip deals with World War II internment of Japanese. Written by Dr. Harry H. L. Kitano, eminent scholar.

Immigrant America. Distributor: California Social Studies School Service, Culver City, California.

Two-part sound filmstrip which gives historic background on various ethnic groups.

A Nation of Immigrants. Distributor: Guidance Associates, 757 Third Avenue, New York, 10017. One Sound Filmstrip, 1975.

Traces immigration from Puritans to Present.